

THE
CHARGE

GIVEN BY
NARCISSUS

Lord ARCH-BISHOP

OF

DUBLIN,

TO THE

CLERGY,

OF THE

Province of **LEINSTER**, at his
Primary Triennial Visitation, *Anno Dom. 1694.*

Together with His

ARTICLES

OF

VISITATION.

Whereunto are annex Three ACTS of PARLIAMENT,
which are to be Read in every Parish-Church Yearly.

DUBLIN, Printed by Joseph Ray near the Custom-house, 1694.

TO THE
 Reverend CLERGY
 OF THE
 PROVINCE
 OF
 LEINSTER.

Brethren,

I Here present You with a brief recital of many weighty Points of Duty, which do deserve Your Serious Consideration; and that the rather, because they are such as ought to be constantly practiced by you. And though I do not believe any of you can be ignorant of these things, nor will I suppose you are unmindful of them: yet I think it my Duty thus to lay them open before you, that when absent I may continue to be your Monitor; and may in the mean time testify before God and the World that I have not been wanting on my part to prescribe what ought to be done by You; and if You be not as faithful in discharging these several Branches of your Office, as I have been in minding you of them, the Guilt thereof must lye at your Doors,

seeing that I may (as to this part) truly say, liberavi animam meam.

I know that I speak to Christians, who do mind Christ's Precepts, and that I speak to Men of the Church of Ireland, and to Clergy men of that Communion, who do Govern, and ought to be Govern'd, by the Constitutions of this our Church; and therefore by them have I all along enforc'd my Injunctions; yea I consider further, that I have to do with Men of Conscience and Honesty, as well as Prudence, to whom a seasonable Word may be sufficient. But if there be any otherwise minded among you (which I cannot and therefore will not suppose) to such I must apply St. Paul's saying, 1 Cor. 4. 21. What will ye? shall I come unto you with a Rod, or in Love, and with the Spirit of Meekness? But you are all my Brethren, and my Hearts desire is, to deal with you like a Brother.

To be plain then, my Brethren, these are not times wherein a perfunctory Discharge of your Pastoral Cures will suffice; but you ought to double your Diligence, for Reforming your People, Restoring your Flocks, and Bringing your Congregations again into some Tolerable Order, after so long a time of Disorder and Confusion, under which we have woefully groan'd.

Wherefore I conceive, that I cannot better answer the Obligations, that I (and You too) do lye under to provide for the Necessities of the Church, then by thus pressing on you the Diligent and Conscientious Execution of your Ministerial Function in all the Branches of it, both for your own sakes, and also for the sakes of your respective Flocks and Parishioners; whose Spiritual Wants can no other way be supplied in such a due measure and proportion,

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*proportion, as they ought to be, but by thus laying your
selves out for Christ and his Gospel, and making the true
Rule of your Obedience to be the just measure of it.
With which thought (as being what rests mostly upon my
Spirit) I leave you to the protection and blessing of God
Almighty, and remain in all sincerity,*

My dear Brethren,

Your affectionate Brother, and

Fellow-Servant of Christ,

Narcissus Dubliniensis.

The

ERRATA.

PAge 3. line 20 r. matters. p. 10. l. 1. r. their. p. 13. l. 5. little time
that I have left for. r. narrow compass of. l. 23. r. what. p. 24.
l. 6. *à fin.* r. *Successors.* p. 25. l. 17. r. do. l. 26. r. necessarily. p. 28
l. 13. *dele* as, p. 32, l. 23. *dele* and. p. 36. l. 4. *à fin.* and shall. r. or shall

*The Lord Arch-Bishop of Dublin's Charge to
the Clergie of Leinster, at his Primary
Triennial Visitation.*

Brethren,



IS not long since We had scarce any prospect of ever more enjoying the liberty to meet together in this manner; nor could we at present have been partakers of this and many other singular Blessings, which We do enjoy, if the great Mercies of God to Us of this Kingdom, and the Valour, Prudence, and good Conduct of our Gracious King (whom God seems to have raised up on purpose to be an Eminent Instrument of his Glory in saving much People) had not otherwise disposed of Affairs.

And now that We are met together on this Occasion, I hope our meeting will be joyful, and to the mutual comfort of each other; For the accomplishment whereof there is but one way, and that is, with Sincerity of Heart, and with firm Resolution of Mind, to endeavour the promoting of God's Glory in the winning Souls to Righteousness. This is the Duty of us all, and therefore the conscientious discharge of

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it must needs endear us to one another; and as for my part you may believe that nothing else can do it: I say nothing can endear You to Me, yea nothing can endear You to God, but a conscientious discharge of your Duties, especially in these Bad Times, wherein there is *so great a Necessity of it*, and *so great Inducements to it*; both which do deserve your serious Consideration.

First, I say, There is *a great Necessity of it*; because these late Dissolute Times have put all things into Confusion; your Flocks have not only been disorder'd, but some of them perhaps have been dispers'd too; so that 'twill require great Care and Pains to re-settle and compose your Congregations, and to bring them to such Decency and Order, as they were in before, yea, even to reclaim and bring back those, whom the Violence of the Times, and the madness of the People have driven from you, either into other Parts or into other Congregations.

And though *Prudence* and *Moderation* must be used on this Occasion (I mean chiefly in Reclaiming *Lapsed Persons*) yet I cannot forbear recommending to you a *Form lately Published for the Re-admission of such Men*: only be circumspect, and cautious in the application of its Rules, *pro rerum & personarum circumstantiis*, that *pœnitentiæ severitas gravitati lapsûs (quoad fieri possit) respondeat*. I need not quote ancient Canons for this way of proceeding in this case, seeing the primitive practice of the Church in that particular is sufficiently hinted in the Tract it self, to give you the true sence of Antiquity therein.

Wherefore

Wherefore leaving this Subject, I shall proceed to consider a little *How this Duty* (that is so necessary to be discharg'd conscientiously in these Bad Times) *ought to be discharg'd by you*, that it may be well and conscientiously done, to the *Glory of God*, and the *salvation of the Souls both of your selves and others*; which are the Two Ends that your Duty doth point out, and whereunto you ought to have a special regard in all your Actions.

The Office of a Minister is *habere curam Animarum*, to take care of the Souls, which are committed to his charge, that he may bring them safe to Heaven, and be able to say (in a degree, and in some sence) as our Saviour Christ did, † *Of them which thou gavest me* † *Joh. 18.*
have I lost none. 9.

Now to perform this, two things are requisite.

1. *That the People be rightly Taught and Instructed.*

2. *That they be well Guided and Governed*; I mean in *Spiritual things*, and in matter purely *Ecclesiastical* (for the Business of the World, and of the State, belong not to us, but unto those whom God, and their Majesties, have appointed for such things.) I say

I. *That the People be Taught and Instructed aright.*

This is the first and most necessary point; because, unless they be well Inform'd concerning their Duty, they can never be well Govern'd either in Church or State. For how can Men do their Duty, to God or Man, if they do not know it? and how can they know it, if they are not taught? I mean by you; speaking of the generality of Men, or of the Community, who know not much of these things,

but what their Minister teacheth them; or at least will not put in practice what they do know, farther than he by his frequent Exhortations and Admonitions doth perswade, and even force them.

'Tis your Duty then to Inform and Instruct your People concerning their Duties, or to teach them what God and their Majesties do expect from them, and to excite them to the due performance thereof, without which they can neither be Good Subjects, nor good Christians. And how they may become both these you are to teach them by your *wholesome and sound Doctrine*, and also by your *Godly and Pious Examples*.

I. By your *wholesome and sound Doctrine*, by rightly Dividing the Word of Truth, and clearly expounding the Lively Oracles of God to them, that so they may know what the Lord requires of them. And for the doing this most effectually, and to the best behoof of the People, there are three special means prescribed by our Church in the 12th. Canon of the Church of *Ireland*, namely, *Catechizing, Preaching, and Private Exhortation or Conference*.

I. *Catechizing*; which is the first and most proper means for conveying the true Knowledge of God and his Ordinances to the People; because it doth it in a plain and familiar manner, suited to the Capacities of the youngest and meanest; and yet most effectually too, (by laying a good and solid foundation for Divine Knowledge) when the Catechism is well expounded, as it ought to be; whereby those of Riper Years, as well as the Youth will be instructed. And indeed, unless your Parishioners be first of all firmly grounded in the Principles of Christianity (which is

to be done by Expounding the *Catechism* to them so plainly that it may be understood by all, and by Inculcating it so frequently and importunately, that it can be forgotten by none; and also by Applying it so aptly and pertinently, that its Use may be known by every one) your *Preaching* will be almost lost upon them; at least they cannot profit so much by hearing the Word preach'd, as they might do if they were well Princip'l'd in *Religion* before hand, and by reason of use had their Senses exercised to discern both Good and Evil; as the Author of the Epistle to the Hebrews expresth it in the 5th. Chap. and 14th. Vers.

What is to be done in this case our Church hath fully prescribed in her 11th. and 12th. Canons.

The 11th. Canon runs thus, *Every Parson, Vicar, and Curate, upon every Sunday before Evening Prayer, shall for Half an Hour, or more, Examin and Instruct the Youth and Ignorant Persons of his Parish, in the Ten Commandments, the Articles of the Belief, and in the Lords Prayer, and shall diligently Hear, and Instruct, and Teach them the Catechism set forth in the Book of Common Prayer.* Mark it: 'Tis said Upon every Sunday. And of this I must require you to take notice, and diligently to put it in practice, where your Churches stand so conveniently, that you may have a Congregation in the Afternoon, and where there are Children and Servants to be Catechized; as doubtless no Parish is without them. And this I the rather enjoin, because the First *Rubrick* at the end of the *Church Catechism* (which is a Law to us) doth also enjoin the same thing.

The 12th. Canon requires, *That the Heads of the Catechism be divided into Fifty two parts, and one of them*

them be explained to the People every Sunday in every Parish; which is to be done without running into curious Questions, and unnecessary Controversies; but shortly Declaring and Confirming the Doctrine propos'd, and making Application thereof to the behoof of the Hearers.

And certainly there was never more need of putting these *Canons* in practice then now, when the *Lord's People* are destroy'd for lack of Knowledge, as God complains by the mouth of the Prophet *Hosea*, Chap. 4. Vers. 6. Whereby many of them are turn'd to *Idolatry*, others to a loose and prophane way of living; and all do seem to be too little sensible of God's mercies to them. And whence proceeds all this, but from their want of being well instructed in the very *Principles of Christianity*? which would have secur'd them from revolting from the Faith, if they had once well understood it? 'twould have strengthened them against all the solicitations of the Flesh, if they had well understood their *Baptismal Vow*, and the terms of the Gospel; and 'twould have made them sensible of Gods Mercies to them, if they had known how they are by Nature born in Sin, and the Children of Wrath. All which the *Church Catechism* teacheth them.

Wherefore seeing the great Mischiefs that have arisen from this neglect of Catechizing, (which are many more than I have now named, or can in a short time enumerate) you ought to be very careful for the future of doing your Duty herein, least, by ruining the Souls of others through your neglect, you should deserve the Curse mentioned in the latter part of the fore-mentioned Verse, *Because thou hast reject-ed Knowledge, I will also reject thee, that thou shalt be*

no Priest to me; seeing thou hast forgotten the Law of thy God, I will also forget thy Children.

But I may not dwell on this Subject: your own Thoughts will suggest to you many more Arguments to press the necessity of putting this *Duty* in practice at this time, after the People have been so long without due Instruction: to which I shall leave you, and proceed to the second thing, which is

2. *Preaching.* This is the unquestionable *Duty* of every one that hath *Cure of Souls*. * *Preach the Word* * 2 Tim 4. 2.
(saith St. Paul) *be instant in season, out of season, reprove, rebuke, exhort*; And it is the ordinary means for getting *Faith* in the Hearers; † *For how shall they* † Rom. 10. 14.
believe in him of whom they have not heard? and how shall they hear without a Preacher? And yet Experience teacheth us, that *Preaching* at self is for the most part very unsuccessful, where the Hearers are not before hand well grounded in Religion by *Catechizing*: because to such Men *Sermons* do (as they say) *go in at one Ear and out at the other*; especially when they are made upon various Subjects, that neither have any relation to the Season, nor yet any dependance one upon another.

To prevent which Inconvenience I would exhort.

First, That your *Sermons* be plain and practical, suited to the Capacities and Exegencies of your Hearers, treating chiefly of the most substantial and necessary *Truths in Religion*, which it behooveth every Man to know in order to his Salvation, (especially concerning the *Fall of Man*, the *Offices of Christ*, and the *nature of the Covenant of Grace*) and pressing them home with *practical Inferences and Observations*, that may be as so many *Rules* for your Parishioners to walk

walk by: not amusing them with too sublime and speculative matters; such as are the *Doctrine of the Trinity*, of *God's Decrees*, of the *Mysteries of the Incarnation*, and the like: farther than just to confirm the People in a belief of the truth of these things, when they come so in your way, that they cannot well be passed over without saying something to them; but not at all to attempt explaining *How they are so*; which cannot be done. I say your Sermons to the People should not treat of *too sublime and speculative matters*; nor yet should they treat of *plain and familiar matters after too sublime and speculative a manner*; as in *Scholastick terms*, running out into needless *Controversies*, overloading your Discourses with *Latine and Greek*, and the like; unless where there may be a necessity of it for *Explication*, or *Illustration*, and there are some Hearers capable of understanding it. This I speak of *Ordinary Preaching*, and 'tis the first advice I would give about it.

2. The Second is, *That your Sermons be methodical in themselves, and have relation one to another*; I mean that they contain such a series and contexture of matter, as that they, and the parts of them, may depend one on the other, and the knowledge of the latter may receive light from the former, and what went before may be confirmed by what follows after. 'Twould be of admirable use, if in this method you went through the whole *Principles of our Religion*; I mean in *ordinary Preaching*. For as to *occasional Preaching*, that is upon extraordinary Occasions, (of which there are many certain and stated, and may be more incident ones in the year:) Upon *Extraordinary Occasions*, I say, Sermons must contain
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extraordinary matter, or be suited to the Exigence. By this *Method in Preaching* the People might in a little time be well acquainted with the whole *Body of Divinity*, which they would the better understand and remember by the *series, connexion, and dependence* of its parts, that should often be shewn and repeated to them, that so they might retain the Consequence of the Discourse, and the Relation it hath to what went before: For *Method doth much help the Memory even of the Illiterate*. Whereas by *Immethodical Discourses* (though they contain ever so sound Divinity) and by Sermons preached on various Subjects (chosen by accident, or as the Preacher phantasies) that have no relation to, or dependance on each other (which is too commonly practised) the Hearers are rather confounded than edified, being distracted betwixt variety of particular disjointed matters, that they cannot reduce to any common Head or Member of the Body of Divinity. Their Passions indeed may be warmed and raised by some pathetical Expressions of the Preacher; but their Judgments can never be well informed by such a confused heap of matter, as in this case is laid before them; which they will be apt to forget, almost as fast as they hear it, and after pains taken with them for some Years, they will be but just where they were before; not advanc'd in their knowledge one step farther toward Heaven.

Nor doth this way of Preaching want its advantages even to the Preachers themselves; especially to Young Preachers, who may be presumed not to have so well weigh'd and consider'd, and so thoroughly study'd every part and member of the *Body of Divinity*, as they ought, and as this will oblige them to

do ; whereby there Knowledge will dayly be much improved , and particularly in the more useful , that is , in the Practical Parts of it , by constantly applying to practice what they teach the People . And having once carefully gone through the *Body of Divinity* at this rate , by Preaching on every part of it ; they will for ever after be plentifully furnished with matter (both Speculative and Practical) for Discourse , or Sermons on all Occasions whatsoever , that may happen during the whole course of their Ministry , and will (as *the Man of God* ought to) be , *thoroughly furnish'd unto all Good Works* , whether it be to Teach them to others or Practise them themselves .

What I have further to say on this Head of *Preaching* is only

First,

To admonish you concerning your *Funeral Sermons* , that you take care not to be over-lavish in your Praises of the Dead ; least others may thereby think themselves secure in following their Examples .

Secondly,

To Remind you of what our Church hath prescribed as to the *duty of preaching* ? which is contained in the *2d, 3d, 9th, 10th, 12th, 21th, 26th, and 27th Canons of the Church of Ireland* , that do mostly relate to the *Matter* , or to the *Time* , or to the *Place of Sermons* .

1. As to the *Matter of Sermons* :

That you *preach up the Regal Supremacy Four times in a Year at least* . Can. 2.

That *in your Sermons you do not derogate from the Book of Common Prayers* . Can. 3.

Nor do particularly, and namely, Confute any Doctrine

stirre deliver'd by any other Preacher, in the same, or in any other adjoining Church, without Leave from the Bishop. Can. 10.

Nor do teach any Vain Opinions, or Heresies, or Popish Errors, disagreeing from the Articles of Religion generally received in the Churches of England and Ireland; or any thing at all whereby the People may be stirred up to the desire of Novelties or Contention; but shall soberly, and sincerely, divide the Word of Truth, to the Glory of God, and the best Edification of the People. Can. 9. Teaching them to place their whole Trust and Confidence in God, and not in Creatures, neither in the Habit of any Fryer, nor in Hallowed Beads, Medals, Reliques, and such like Trumperies. Can. 12.

Thus our Church speaks concerning the Matter of Sermons.

2. As to the Time. *That every Beneficed Man, allowed to be a Preacher, (as God be thanked all ours are) and residing on his Benefice, having no lawful Impediment, shall in his own Cure preach one Sermon every Sunday of the Year. Can. 9. Of which I desire you to take notice, and to practice it. And*

3. As to Place,

That no Minister Preach (or Administer the Holy Communion) in any private House; except it be in times of Necessity. Can. 21.

That every Dean, Master, Warden, or other Chief Governour; Prebendaries, and Canons in every Cathedral and Collegiate Church, shall preach in the time of their Residence, both in the Cathedral and in their Parish Churches. Can. 26th. and 27th.

And this is what's requir'd concerning Preaching. The third thing is,

3. *Private Exhortation and Conference; which are*

of the greatest moment in the Ministerial Function: For by this means only can you come to learn the true state of the Souls of your People; without which you can never apply suitable Remedies either for their *Instruction* or *Correction*. 'Tis like a Physician's visiting his *Patients*, that by observing the *Symptoms*, *Growth*, and *Crisis* of their Distempers, he may be able to apply proper Physick properly.

You are *Physicians of Souls*, employed under our great *Master Physician, Christ*; and therefore you ought (within your own bounds and limits) to follow *Christ's* practise herein; who went about doing good.

And indeed great need there is of this for the conscientious discharge of your *Duties* (it being one of those things, which you promised to do, when you were admitted into *Holy Orders*) and that in respect of all your *Parishioners*, that you may have an opportunity more particularly, both to *Instruct* them in those things whereof they are ignorant, and also to *Reprove* them for what they do amiss; which cannot so well be done in publick. But this is more especially needful in respect of two sorts of Persons, viz. *Recusants*, and *those that are sick*.

I. Concerning *Recusants*; because 'tis a thing that I fear hath been too much neglected every where, and could never be put in practise more seasonably than now: Hear what the 40th. *Canon* saith in this Case.

Every Minister being a Preacher, and having any Popish Recusant or Recusants in his Parish (and thought fit by the Bishop of the Diocese) shall labour diligently with them from time to time, thereby to reclaim them from their Errors.

That

That this *Canon* be carefully and duly observed, I must both earnestly desire, and also require of you. My Reasons for so doing need not to be insisted on; they are many, which could hardly be all hinted to you in the little time that I have left for this Exhortation; but withal they are obvious to every Mans consideration, who minds the Good of the Church and State, and hath any love to his Neighbours, and seriously intends to discharge his Duty Conscientiously to Gods Glory and the Salvation of Mens Souls. However the bare injunction of the *Canon* is sufficient for my Justification herein. Whereto I have also the suffrage of all Pious and well meaning Men, and doubt not of your ready compliance with the Churches Command and my Request; that is, that you will concur with Me in carrying on so pious a work, as the endeavouring to *Open the Eyes of the Blind*, and to bring into the right way such as *have err'd and are gone astray*. Which good work God Almighty prosper in our hands: And that it may do so the more, we should let *Them* (and all other *Dissenters*, we converse with) see, That, we have a love to their Souls; that which we do is with a design to save them, and to make them happy for ever; and that our only endeavour is to put them in the right way to Heaven, and if possible to bring them thither. For which purpose we must, always treat them with the *Spirit of Meekness* and of *Love*: else our labour will be but lost upon them. For *Haughtiness* and *Bitterness of Spirit* do but incense and provoke, and is rather apt to drive men out of the Church, than to bring any into it.

2. As for *those that are sick*; You do all very well know how necessary 'tis to Visit them, to Pray with and for them, to Instruct, Exhort and Comfort them. And therefore I hope you do duly practise it (as the 41th. Canon doth enjoin) towards all, *although they have not formerly resorted to the Church*, (they are the expresse words of the Canon) and although you are not sent for, *having knowledge of their being Sick*; which is the plain meaning of the Canon, where it saith, *When any person is dangerously sick in any Parish (although they have not formerly resorted to the Church) the Minister or Curate, having knowledge thereof, shall resort to him or her to instruct and comfort them in their distress, &c.* Read the Canon well over I beseech you, and seriously consider what it requires you to do; You are *to resort to the Sick*, without expecting 'till you are sent for. 'Tis said, *having Knowledge*, (which way soever it comes) not, *having Notice* (namely from the Sick Persons) *of their being sick*.

Indeed besides the necessity of so doing in that Extream Exigence, for the direction of a Departing Soul, in the right way to Heaven, how incongruous is it, that the Sick Persons should put you in mind of your Duty? whereas you ought to put them in mind of theirs. The very *Popish Priests* do shame us in this particular. And shall they be so warm and zealous in a Bad Cause, and we be cold and negligent in a Good One? God forbid, God forbid, let it never be once more named among us, nor yet any just occasion hereafter be given for Men to make Reflections thereupon, as they are too apt to do, whenever the least occasion thereunto is administered.

ministred. I shall only add hereto, That you would be very cautious how you behave your selves towards Men on their Death-beds; that you neither run them into *Presumption* nor *Despair*; that you do not send some to *Hell* with false hopes, and let others go to *Heaven* without any: That you do not give *Absolution* upon *slight Repentance*, nor deny it where the *Repentance* is hearty and sincere; but withall informing them how rare it is to find *Death-bed Repentance* to be indeed sincere.

I might have enlarged on all these particulars; but I hold it sufficient to have given only some hints to Men of *Conscience* and *Understanding*.

And as you are thus to teach your Flocks by your *wholesom and sound Doctrines*: so are you more particularly (and perhaps more effectually) to instruct and to lead them:

2. By your *Godly and Pious Examples*: Your Lives ought to be Comments upon your Doctrine; at least you are bound to confirm the truth of what you teach others, by your own constant practise of it; thereby treading out all the same steps, that you would have them to walk in; as Christ (the great Shepherd of Souls) did, who saith, *I have given you* Job. 13.
an Example, that you should do as I have done; that 15.
so in all things you may shew your selves patterns of good Tit. 2. 7.
works, and thereby be made ensamples to the Flock of 1 Pet. 5. 2.
 Christ. But if you your selves will not do, what you teach and exhort others to do, they will presently conclude, that all you say is but a trick and design to cheat them; that because you must in prudence do something for your Tythes, you do therefore Preach to them indeed (once a week); but you teach

teach them what you your selves do not believe to be true; otherwise certainly you would put in practice the same *Duties* which you prescribe to them to be done in order to their obtaining Happiness in the life to come, if you did seriously believe there shall be such a state after this Life is ended, and that the only means for obtaining it, is to be diligent in the exercise and practice of all those *Virtues* and *Graces* which you so often inculcate to them, as mainly necessary for that very end and purpose to be done. Whence it will be natural for them to infer, (at least for those who are prophanely, or but loosely inclin'd, as too many every where are) That all *Religion* is but a matter of *State Policy*, that might as well be let alone as practis'd, if the Civil Government would so please. And when Men have taken up this Notion of *Religion*, 'tis too plain what manner of Christians they will soon prove.

And thus if *Clergy-men* be not *regular*, *strict*, and *exemplary* in their Lives, but do allow themselves too much liberty in their Conversations, they will do far more Hurt by their practice all the Week, than they can possibly do Good by their Preaching on the Sundays; and will endanger sending many Souls to *Hell*, whom they should lead and carry with them up to *Heaven*. And what miserable Creatures will such *unhallowed Preachers* be at the last day? How will they answer it at the Great Tribunal, when all the *Souls*, which they have misled by their loose or evil Behaviour, will *be requir'd at their hands*? Consider this, I beseech you; and also what great mischief the *bad Examples of Ministers* doth to our *Christian Religion*, which it causeth the Enemies of God
to

to reproach ; and to our *Reformed Church*, which it undermines and subverts; and to our *Holy Function*, which it shamefully prostitutes and disgraces; as well raising us Enemies , as opening the Mouths of those, that are so, against us. Consider it, I say, seriously. And further observe, that there are many *Liberties*, which other men may use innocently, that would be very sinful in *Ministers*, by reason of their giving Offence and becoming Scandals thereby : as I could shew in many particulars, had I time for it, and were it necessary here to be done.

God's Holy Word is a perfect *Rule* for you to walk by your selves, whilst 'tis incumbent on you to teach others to walk by the same *Rule*. Besides which the *Canons* of our Church have more particularly prescribed the *Minister* his Duty in many places, especially as to Conversation, in *Canon 42d*. Entitled, *Concerning soberness of Conversation, and decency of Apparel requir'd in Ministers*. Read it over attentively, and make application, I pray you. And have a tender regard to your own Reputations as *Ministers*, by endeavouring always to walk so *circumspectly*, that your Parishioners may not fear to tread in your steps ; always to lead your *Flocks* in that good and sure way wherein they may safely follow you ; in all things to behave your selves *inoffensively* and *unblameably*, and to live so *holily* and *devoutly* as becometh *Ministers of the Gospel*, *Ambassadors for Christ*, and *Stewards of the Mysteries of God*. I say, Let your Conversation be such as becometh the Gospel of Christ, carefully avoiding all occasions, and abstaining from all appearance of evil, and in so doing, *The God of Peace be with you*.

I shall dwell no longer on this *unpleasant Subject*; hoping that I may find hereafter by the Godly Lives of you all, that there was no need for so much as mentioning it to you; much less that I should insist so long upon it, as I have done; if I had not at the same time especially desir'd to appear *your faithful Monitor* herein.

And having now spoken enough concerning the *first way*, whereby the *Minister* is to discharge his *Duty* about the *Cure of Souls*, namely, by *Teaching and Instructing the People aright*; I proceed to consider of the second thing requir'd in order thereunto, which is

II. *That the People be well guided and govern'd in Spiritual things, or in matters Ecclesiastical*; which is always necessary, but never more so than now, after so long a time of disorder and confusion.

Now of this there are many *Branches*, all which may be comprisd under this one general Head, *Of keeping good Order and Decency in your Congregations*. For the doing whereof *something must be requir'd on your part, and something on the part of your Parishioners*; of both which you ought to take special care, that they may be well and duly perform'd, as being those things, whereof you must give an account at the Day of Judgment.

I, *On your part 'tis requir'd that you be diligent in the discharge of these following Duties*; as namely

I. *That you have Divine Service perform'd in due time and manner: both in the Forenoon and Afternoon of every Sunday and Helyday*; as the Sixth and Seventh Canons, and the *Act of Uniformity* do injoin: and likewise, *That you read Prayers publickly in your Churches*

Churches on other Week-days (especially on *Wednesdays* and *Fridays*) in all *Towns*, and other *Places*, where your *Churches* stand so conveniently that you may have a *Congregation* (as the 15th. *Canon of the Church of England* prescribeth.) And you are also to Exhort your People to be constant and diligent in attending *Divine Service*.

'Tis objected as a *Reproach* to our *Religion* (at least to the *Professors* of it) by those, who have but little reason to *Object* any thing against us, *That our Churches stand shut all the week long*. I am sure the thing is very unbecoming (to say no worse) and ought to be amended; and I pray let it be so for the future, where it may be done.

2. *That you read the Prayers distinctly, gravely and seriously, with a due sense of Devotion on your own Hearts, which will beget and kindle it in the Hearers*. There's nothing brings more discredit to the *Service* then the slubbering it over carelessly; which makes it to be loathed by some, and to be despised and condemned by others: notwithstanding that the *Prayers* are as *Serious* and *Pious* things as can be pen'd, and do breath as much *Devotion*, as any that can be read.

You ought therefore to bring *suitable Devotion* when you go to read *Prayers*; and in your performing it you ought to endeavour to *excite Devotion* in your Hearers; otherwise you can only be said to *read* or *to say Prayers*, and your People, *to hear Prayers said* or *read unto them*; but neither of you can be truly and properly said *to Pray*; because this can no way be done on either side without a due measure of *Devotion* in the performance.

3. That on every Sunday you do give Notice of what Fast dayes and Feast (or Holy) dayes there are to be in the following week (according as the Rubrick doth require;) and that you do observe them your selves together with your Parishioners. And likewise that upon the said Sundays or Holydays in the Afternoon, before Divine Service, you do publickly in the Church read over all the *Canons and Constitutions of the Church of Ireland Once every Year*, as King Charles the First of Blessed Memory, in his Ratification of the said *Canons* hath commanded. And also that you do read the *Act of Parliament against Prophane Swearing and Cursing*: and those other Acts of Parliament which the King and Parliament have commanded to be read publickly in the Church Once every Year; as by the same Acts is prescribed. (For which purpose I have caus'd them to be printed at the End of this Admonition.)

4. That the Holy Communion of the Body and Blood of Christ be frequently administred (Once a Month, if it may be; at least Once every Quarter of a Year) and that in the administration thereof Decency be observ'd, according to the Rubrick, which is full and plain enough. Whereto if the 18th. 19th. 20th. 21th. and 63d. *Canons of the Church of Ireland* be added, you will have compleat directions for all occurrences or occasions that may happen on that Subject.

5. That Baptism be administred to Infants whenever desir'd; but so that it be done at the Time and in the Manner that the Rubrick doth require; and likewise in the Church and at the Font; Except in Case of Necessity: The 14th. 15th. and 16th. *Canons* also are a Rule herein.

6. That

6. *That you Celebrate Matrimony in the Church between Eight and Twelve in the Morning* (not in private Houses, nor in the Evening) and that before the doing of this, the Banns be publisht in the Church or Churches, where the parties live, Three several Sundays or Holydays in the time of Divine Service; (and that you do thereupon take care, that no lawful Impediment may lye against either of the Persons so to be joyn'd in Wedlock, for which they ought to be rejected:) Except a Faculty, or Licence from the Bishop, for doing it without the publication of Banns, be duly and regularly obtained. The Rubrick and the 49th. and 52d. Canons do require this; the non observance whereof renders a Minister lyable to Deprivation, if he be Benificed; if not to Degradation; as the same 52d. Canon hath it. And good Reason there is for it; because it always brings disgrace upon our Function, for not observing due Orders and obeying the Constitutions of our Church; and moreover it doth many times ruine whole Families, by too surreptitiously closing up either Cross and Unfortunate Matches, or else such as are Clandestine, Forc't, Incestuous, or otherwise Illegal. Wherefore this Crime must never escape punishment, where it may be detected, and the Fact be sufficiently prov'd; nor (by Gods help) ever shall it go free, whilst the power of restraining such Irregularities shall lye in my hands; and the matter it self be capable of any redress.

7. *That you prepare the Children of your respective Parishes to be Confirm'd* (which is to be done by well Instructing them in the Catechism; that before was spoken to). And also, *That you Instruct them, and all other your Parishioners in the Nature and Benefit of Confirmation:*

Confirmation; (that the one may know, *what it is to take their Baptismal Vow upon them*, when they come to do it; and the other may be re-minded *what Vow they then took upon them*, when they did it.) And furthermore, *That you do Exhort, and Excite, and bring (or send) all those to it*, who being well fitted and prepared for that Ordinance, have not yet been *Confirm'd*; as is prescrib'd in the 17th. Canon, and in the 3d. and 4th. Rubrick of the Church Catechism. And I for my part shall be ready to do my Duty therein, as often as there shall be occasion.

Hereto may be added *Four* other particulars, very necessary to be observ'd, tho' not falling directly under this Head; and here I recommend to you

1. *The Reconciling Neighbours, and becoming Peace-makers*; Which is the Duty of all good Christians, but more especially of *Ministers*, who are Preachers of the Gospel of Peace. And for your encouragement hereunto our Saviour Christ hath pronounc'd a Blessing on such in *Matth. 5. 9.* saying, *Blessed are the Peace-makers, for they shall be call'd the Children of God.*

Nor are you only to be *Peace-makers*, but also to be *peaceably-minded* your selves, that you may live in *Love* and *Charity* with your *Neighbours*, and with *one another*. Differences with your *Parishioners* will render your Ministry ineffectual to them: and Differences between your selves will bring Disgrace and Scandal upon your Profession, and be apt to make your persons odious to all men.

The second thing that I here recommend to you is,

2. *The having a Care of the Poor of your Parishes*;

to provide for their Wants and Necessities as far as you are able, and to Stir up your Parishoners to do the like, either by way of Publick Collection for them in your Parish Churches on Sundays, or else by Assessment on the respective Inhabitants for the weekly maintenance of such as are *Lame, Decrepit,* or otherwise *Infirm*, and cannot work ; and (if it may be) to provide Work for those that can. This is a business highly becoming your *Function* and *Character* ; and you will render it the more beneficial to them, and acceptable to God Almighty, if you mind their Souls at the same time, when you are careful for their Bodies, and feed them with the Spiritual Food of Eternal Life by your private and Godly Instructions, when you administer unto them Bodily and Perishing Food, that tends only to the preservation of this temporal life. Especially be diligent in Visiting them in the time of their *Sickness*, as Persons that stand more in need of your assistance at that time, both as to their *Bodies* and to their *Souls*, than others do, who are *more able*, and also *more knowing*, and therefore less lyable to miscarry, for want of a Spiritual Guide than such People generally are.

And let this *Admonition* sink deep with you. Nor would I have you to understand it only of the *Poor*, in the vulgar acceptation of the word, for the *Poor in Body* or in *Purse* ; but in proportion also of the *Poor in Spirit*, of the *afflicted* and *grieved in Mind*, on what occasion soever, who stand in need of *Spiritual Comfort* ; which I pray watch all occasions of administering to them, and do all that may be done to satisfy their *Doubts*, to quicken their *Faith*, to revive their

their *Hope*, to banish their *Despondence*, at least to make them *happy* in another world, if they cannot be so in this. The third thing is

3. The *taking care to Register all Marriages, Christianings and Burials*; the neglect whereof doth frequently prove injurious, not only to *Single Persons*, but also to *whole Families*, when the *legality* of Mens *Marriages* or *time* of their *Births* doth happen upon some Extraordinary and great Occasions to be call'd in question. Wherefore I must recommend this to your special care. As also

4. The *bringing in a Terrier of the Glebe-lands and all other Possessions belonging to your Churches*, and lodging them in the Registry of the Diocess; that the Churches Patrimony may be preserv'd inviolable; as the *44th. Canon* doth require. And how necessary this is to be done in this Kingdom (where such havock hath been made of the Churches Lands) that so we may have some *Constat* of what anciently did, as well as of what now doth, belong to the Church, you do all very well know. And therefore I hope that you (with the assistance of your *Church Wardens* and other ancient Inhabitants of your respective Parishes) will take special care, and use your utmost endeavours, to get it effectually done after this one warning, without standing in need to be again call'd upon for it; as being a thing highly advantageous both to your *Churches*, your *Selves* and your *Sucessors*, where such *Glebes* or other Possessions are and can be found out.

And thus much may suffice to be spoken at present concerning what is to be done *on the Ministers part*. But furthermore you are to take care, that the *People* committed to your Charge do their Duty also; because
for

for this purpose you are set over them, as *Watch men*, as *Pastors*, and as *Spiritual Governors*. Now

2. On the *Peoples part* 'tis requir'd that they be conformable to the *Orders of the Church*. And that,

1. In coming constantly and timely to Church, and behaving themselves seriously and attentively there, Without Whispering, Sleeping, or Gazing about on every one that comes in (which they would not do, if they did mind the *Duty* they are upon) and likewise in the time of *Divine Service*, using all such reverent gestures and actions, as by the *Book of Common Prayer* are prescrib'd; as you may read in the 6th. and 7th. *Canons* of the Church of Ireland.

2. In coming frequently to the *Holy Communion*; at least Three times in the Year, whereof *Easter* to be one, as the *Rubrick to the Communion Service* and the 18th. *Canon* doth require.

And because that Men's neglect herein ariseth partly from their *Ignorance* of the *Nature* and *Necessity* of this *Sacrament*, and partly from their *Sloth* and *Lazyness*, or (which is worse) from their *Secret aversion* to things *Sacred* and *Divine*; which they endeavour to cover by feign'd *Excuses*, or by *Pretences* sought for, that have nothing material in them, which can be of weight enough to countervail the Omission of a *Duty* so necessary incumbent on them: 'Tis required, that in your *preparatory Sermons* hereunto you do, from time to time, carefully instruct your *Parishioners* in the *Nature* of this *Sacrament*, and endeavour to convince them of the *Necessity* of frequent *Communicating* therein, and of the great *Benefits* that are to be enjoy'd by the *worthy partaking* of the same; and also that you do Answer all those *Cavills*

and *Objections*, that some make against the *Manner* and *Frequency* of receiving it, and the *Exceptions* or *Excuses* that others are too apt to make against their own receiving it, either *at all*, or at such a *time*, in such a *place* and with such *Communicants*; after such a *manner*, and from such a *Person*, and the like. Whereby they may have nothing left to plead for themselves, if they *refuse* or *neglect* to Communicate at the ordinary times of Administration; which will both *justifie* you and render their *Omissions* *inexcusable*.

3. In bringing their Children duly to the Church, there to be publickly baptized on the first or second Sunday (or on some intervening Holy day) next after they are born: unless thro' their weakness (or for some other urgent cause) it may be found necessary to Baptize them at home; as is prescrib'd in the *Rubrick* for *Private Baptism*.

And for the more due observance of this *Constitution*, you are diligently to instruct the Parents in the nature of *Baptism* and the *Necessity* thereof, together with the grounds of *Infant Baptism*, and the *Reasons* for it's being celebrated publickly in the Church in the face of the whole Congregation. As namely, (1) That the *Infants* to be baptiz'd may enjoy the benefit of the Godly Prayers of the whole Congregation there assembled, both on them and on that Ordinance. And also (2) That The Congregation present may testify the receiving such Children into Christs Church; And likewise (3) That every Man present may be put in remembrance of his own profession made to God in his *Baptism*: which two last are mention'd in the *Rubrick* for *Publick Baptisme*; and they are all three of great Concernment to us in our Christain Warfare,
And

And besides this, how uncouth and how incongruous is it that *Children should be admitted into the Church at Home*? In like manner, as it is unseemely and quite besides the design; yea contrary to the *Rubrick*, that *Women should be Church'd in their own Houses*.

Of these things you are frequently to admonish them, that they may do their Duty therein: And also

4. *In causing their Children and Servants to come to Church every Sunday to be Catechiz'd by the Minister*; as the 2^d *Rubrick of the Church Catechism* appointeth; which if they neglect or refuse to do, they are to be compell'd to it by *Church Censures*, by virtue of the 11th. *Canon*.

And so soon as these *Catechumens* are well instructed in the *Church Catechism*, they are to be brought to the Bishop to be Confirm'd by him: whereof their *Codfathers* and *Godmothers* are to take care; as the *close of the Form of Publick Baptism* doth command, and the 3^d. *Rubrick of the Church Catechism* doth likewise intimate.

I say, of these and the like things, (which would be too long to insist on more particularly) you ought frequently to put your People in mind, that they may do their Duty therein, as becometh good Christians; that so (according to *St. Paul's* directions) *all things [in your Congregations] may be done decently and in order.* 1 Cor. 14.
40.

And thus I have pointed out to you the chief of those *many Duties* that do require your *Conscientious Discharge* of them: the *Necessity* whereof is now greater than ever; because in all (or most) of them we are

unhappily run into mighty disorders, which have been growing upon us a long while, and are much encreased of late by these unhappy disorderly times, that we have so many other ways also groan'd under. Which *Abuses* ought speedily to be reform'd; And for so doing, besides the *Necessity* of it, that hath hitherto been spoken to.

Secondly, You have great *Inducements* and *Incentivements* thereunto; which was the other thing mention'd in the beginning, as worthy of your *serious Consideration*. And these are many, out of which I shall at present select only three, *viz.*

1. *The keeping a good Conscience in discharging your Duty towards God in the sacred and most weighty work of the Ministry*; which will prove a continual Feast, and afford you more solid content and satisfaction, even in this life, than all things else in the World can do: and when you come to dye, and that all other worldly comforts do vanish, this will stand by you, and accompany you into the other World, and will appear for you at the Day of Judgment, when you must give an account of all your Actions.

2. *The great likelehood there is of your becoming eminently serviceable to our Church, in bringing many Souls into it, and in settling good Orders therein.* You have now such an opportunity for this, that the like hath not been known before; I need not tell you, how; that is apparent to every Mans Observation; Only *Care*, and *Pains*, and *Industry*, must be used in all the particulars before mentioned, and then, with God's Blessing upon your Endeavours (which you ought not to distrust) you may be glorious Instruments in his hands of doing much good to his People.

ple, and may see of the travel of your Souls in that particular and be satisfied; and that especially in

3. *The turning many to Righteousness*; which is a third motive, and the business of your Profession, that hath its reward in the other World, as well as in this, and that an exceeding great one too; for *they that do so shall shine as the Stars for ever and ever*, saith Daniel, Chap. 12. Vers. 3.

And may the good God of Heaven bestow this great Blessing upon you all for his dear Son Jesus Christ his sake. Amen.

ARTICLES

ARTICLES

O F VISITATION, &c.

The Church-Wardens Oath.

YOU shall Swear truly and faithfully to execute the Office of a Church-Warden within your Parish; and shall diligently Enquire and make true Presentments of such Things and Persons as you know Presentable by the Ecclesiastical Laws of this Realm. So help you God.

The ARTICLES.

I. *Concerning Churches, Church-Yards, Houses, and Glebes thereto belonging.*

I. **H**Ave you a Parish Church or Chappel in good repair, both in the *Roof, Windows, Floor, Seats,* and are all things therein kept decently and in order?

Canon 43 Hath it been *Consecrated?* And is the *Church Yard* also well fenc'd and decently kept? and hath any *Encroachment* been made upon it and by whom? (*Canon*

93)

2. Have

2. Have you a *fit Seat* (or *Pew*) for the Minister, with a decent *Pulpit* conveniently placed; *A Large English Bible*, and *two Books of Common Prayers*, and a *fine Surplice* kept clean and white? Have you a *Font of Stone* set in the usual place; And doth your Minister *Baptize* there publickly. Have you a *Communion-Table*, standing at the *East end* of the Church; a *Silver Cup* or *Chalice*; a fair *Carpet* and a *white Linnen Cloth* to cover it for the Celebration of the Holy Communion? (Can. 94.)

3. Have you a *Parchment Book* for Registering the Day and Year of every *Christianing*, *Wedding*, and *Burial* in your Parish? And is it kept in all points as is required by *Canon 45*? And have you a *Table of the Degrees* wherein Marriage is prohibited, hanging up in your Church; and also a *Book of the Canons* of the Church of *Ireland*? (Canon 47.)

Canon 47.
King's Declaration.

4. Have you a true *Terrier* of all the Lands, *Glebe*, *Meadows*, *Gardens*, *Orchards*, *Houses*, *Stocks*, *Implements*, *Tenements*, and *portions of Tithes*, and all other Rights belonging to the *Parsonage* or *Vicarage*? Have any of these been *withheld* from the Minister, and *how long*, and *by whom*, as you have heard? Is the said *Terrier* laid up in the *Bishops Registry*? Can. 44. And is your *Parsonage* or *Vicarage House* (together with the *Out-Houses*) in *good repair*? (Canon. 24.)

II. Concerning Ministers.

1. Is your *Minister licens'd* by the Bishop *? Hath he been legally *Inducted* and read the 39 *Articles* within the time by Law appointed, and *declared his Assent* thereto? Is he *defam'd* or *suspected* to have obtained his Living by *Simoniackal compact*? (Canon. 35.)

* Can. 38.

2. Is

2. Is your *Minister* constantly resident among you
 Can. 36. and doth he *Preach every Lords Day* in the Morning,
 and read *Prayers* in the Afternoon? How long hath
 he been *absent* from his Cure; and who hath *Supplied*
 it, during his absence; Doth he *serve* any other
Ecclesiastical Benefice? (Can 36.)

3. Doth your *Minister* in reading the *Morning* and
 All of U- Evening Service, Administration of the Holy Sacra-
 niformity. ments, Celebration of Marriage, Churching of Women
 B. of Com- after Child-birth, Visitation of the Sick, and Burial of
 Prayer. the Dead, use the *Form* and *Words* prescrib'd in the
 Can. 7. Book of Common Prayer, and observe the *rites* of time,
 place and manner as appointed in that Book, or other-
 wise required; so far as you have heard or do know?

4. Doth your *Minister* at reading *Divine Offices* in
 the Church, wear the *Surplice*, and in *Cathedrall*
Churches such other *Habit* also, as is suitable to his
Degree as is prescrib'd in the 7th. Canon?

5. Doth your *Minister* celebrate the Sacrament of
 Can. 18, the Lords Supper so often that every Parishioner may
 19, 20. receive it Three times at the least in every Year; giv-
 ing notice thereof the *Sunday* before hand? And doth
 he keep back such as ought not to be admitted, and
 giving an account of them to the *Bishop*? (Canon. 18.
 19. 20. Rubr. Com.)

6. Doth your *Minister* diligently *Instruct* the youth
 of the Parish in the *Church Catechism* on every *Sunday*
 in the Afternoon; and doth he prepare and present
 them being so instructed, to be *Confirmed* by the
Bishop? (Canon, 11. 12. 17. Rubr. of Confirm.)

* Can. 41. 7. Doth he refuse or neglect to * *Visit the Sick*,
 and *Bury the Dead*; or delay the † *Baptism* of any
 † Can. 14, Infant in danger of death? Doth he *Baptize* in the
 15. Church all those Children that are healthy enough
 to

to be brought to the Church? (Rubr. of Bapt.)

8. Hath he *Marry'd* any Persons in *private Houses*, or at any other Hours than between *Eight and Twelve* in the Morning; or without *Banns* first publish'd in the Church on *Three Sundays* or *Holy days*, (unless he had a *Licence* for so doing): or such as being under the Age of 22 Years, had not the *consent* of their *Parents* or *Guardians* (Can. 52. Rubr. of Matrim.)

9. Doth your *Minister* declare to the People every *Sunday* at the time appointed in the *Communion-Ser-vice*, the several *Holy days* and *Fasting-days* in the Week following; and doth he *observe* them? (Canon 7.) Doth he also *read all the Canons* publickly in the Church Once every Year; and the *Act against Swear- ing*; and that for *keeping the 29th of May and the 23d of October a Thanksgiving*. Rubr. Comm-
mun.

King's De-
claration.
Anno 10.
C. 11. Car.
1. c. 1.
Anno 14.
C. 15. Car.
2. c. 1. C.
c. 23.

10. Is your *Minister* a Man of a *sober, studious, peace-able* and *exemplary life*? Is he *grave, modest, and regu-lar* in his outward *demeanour* and *apparel*? Is he in any kind *disorderly* and *scandalous*? (Can. 42.)

III. Concerning the Parishioners

1. Do your *Parishioners* duly frequent the Church, and demean themselves reverently there during *Di-vine Service* and *Preaching the Word of God*; *kneeling* at the *Prayers* and *Sacraments*, *standing* when the *Creed* and *Gospel* are read; *saying* audibly with the Minister the *Confession*, *Lords Prayer* and *Creed*; and *making* such other *Answers* to the Publick *Pray-ers*, as are appointed in the *Book of Common Prayer*? (Canon 6. 7. Rubr. of Book of Common Prayer.)

2. Is there any person in your Church who liveth under a common *fame* or *suspicion* of *Adultery*, *Fornica-tion* or *Incest*? Are there *Common Drunkards*, *Swear-*

ers or *Blasphemers* of Gods Name? or any that are noted for *Filthy Talkers, Seditious, Factious, Schismatical*, or *Sowers of Discord* among their Neighbours? Can. 61, 62.

3. Are there any professing to live in the Communion of the Church of *England*, who neglect to come to the *Sacrament of the Lords Supper* Thrice at the least every Year, whereof *Easter* to be one; being of age fit to receive: as the *Rubr. in the Communion service* requires? (and Can. 18. 19. 95. 63.)

4. Are there any living within your Parish, as *Man and Wife*, who are within the *Degrees prohibited*? (Canon 47.) or who are reputed to have a *Husband or Wife* elsewhere?

5. Do you know or have heard of any in your Parish, who having the *Presentation* of any Ecclesiastical Living, have made any *Simoniackal Compact* or *Gain* thereby, either in *Money* or by *Reserving* any part of the *Tithes* or *Glebe* belonging to the *Benefice*? (Can. 35.)

6. Hath any *Legacy* been left by *Will* to the Church or to the *Poor* of your Parish, or to any other *Pious Use*, that is *mispent*, or *embezell'd* and by whom?

7. Have any *Pews* or *Seats* been erected in your Church without leave from the *Ordinary*; Is there any *strife* or *contentions* about *Seats* in your Church? Have any occasion'd *Riot, Clamor* or *Disturbance* in the Church, at any time?

IV. Concerning Parish Clerks and Sextons.

1. Have you a *Parish Clerk* aged *Twenty Years* at the least? Is he of an *honest life* and *conversation*? able to perform his *Duty* in *Reading, Writing, and Singing*? was he *chosen* by your *Minister*? Doth he duly attend him in all *Divine Services* in the Church? Doth he

he serve more Churches then one, and what ? Are his Wages duly paid him ? Or who withholds the same from him ? (Can. 86.)

2. Doth your Sexton perform his Duty diligently in keeping the Church clean and decent, and in tolling and ringing the Bells before Divine Service ?

V. Concerning Schoolmasters, Schools and Hospitals.

1. What Schoolmaster publick or private is there in your Parish ? Is he Licenc'd by the Bishop ? Doth he cause his Scholars to repair orderly to the Church on Sundays, and Holy days, and see that they behave themselves quietly and reverently there ? (Can. 98,99.)

2. What Alms house or Free-School hath been founded in your Parish ? and are they so order'd, as the Founders appointed ?

Do any in your Parish practise Physick, Chyrurgery or Midwifery without Licence from the Ordinary ?

VI. Concerning Church Wardens and Sidesmen.

1. Are the Church Wardens of your Parish yearly and duly chosen by the joint consent of the Minister and Parishioners, or one by the Minister and the other by the Parishioners ? (Canon. 87.)

2. Have the former and last Church Wardens given up a just Account of the Money they have receiv'd and laid out for the use of the Church ? And have they deliver'd up the Money to Succeeding Church-Wardens, together with all other things belonging to your Church ? (Can. 87.)

3. Do they provide, against every Communion in your Church, a sufficient quantity of fine Wheat Bread and good Wine, according to the number of Communicants at the Charges of the Parish ? (Rubr. of Communion.)

STATUTES to be Read every YEAR
in the CHURCH.

Anno decimo & undecimo Caroli Primi.

C A P. I.

*An Act to prevent and reform prophane Swearing
and Cursing, &c.*

*Eng. Stat.
21. Jac. c.
20.*

FOrasmuch as all prophane Swearing and
Cursing is forbidden by the Word of
God: be it therefore Enacted by the
Authority of this present Parliament; that
no person or persons shall from henceforth
prophanely Swear or Curse: And that if a-
ny person or persons shall at any time or
times hereafter offend herein, either in the
hearing of any Justice of Peace of the County,
or of any Mayor, Justice of Peace, Bayliff, or
any other Head-Officer of any City or Town-
Corporate, where such Offence is, or shall be
committed, and shall thereof be Convicted
by the Oaths of two witnesses, or by confession
of the party before any Justice of the Peace
of the County, or Head-Officer, or Justice of
the

the Peace in the City or Town Corporate, where such Offences is, or shall be committed, (to which end every *Justice of the Peace*, and every such *Head-Officer*, shall have power by this *Act* to minister the same *Oath*) that then every such *Offender*, shall for every time so offending, *forfeit and pay* to the use of the *Poor* of that Parish, where the same Offence is, or shall be committed, the sum of *twelve pence*. And it shall also be lawful for the *Constables* or *Church-Wardens*, or any one of them, by *Warrant* from such *Justice of Peace* or *Head-Officer*, to levy the same sum or sums of Money by *Distress and Sale of the Offenders goods*, rendring to the party the overplus: and in defect of such *Distress*, the *Offender*, if he or she be *above the age of twelve years*, shall by *Warrant* from such *Justice of the Peace*, or *Head Officer*, be set in the *Stocks* for *three whole hours*. But if the *Offender* be *under the age of twelve years*, and shall not forthwith pay the said sum of *twelve pence*, then he, or she, by the *Warrant* of such *Justice of Peace* or *Head-Officer*, shall be Whipped by the *Constable*, or by the *Parents*, or *Master* in his presence.

And be it further Enacted, That if any such *Offender* shall commence any Suit in Law against any *Officer* or other, for such *distaining, sale of goods, whipping, or setting in the stocks*, the *Defendant* or *Defendants* may plead the general Issue, and give
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the special matter in Evidence to the Jury at the Tryal, and if it be found against the *Plaintiff*, or that the *Plaintiff* be non-suit, the *Defendant* or *Defendants* shall be allowed good Costs, to be taxed by the Court. Provided nevertheless, that every Offence against this Law shall be *complained* of and *proved* as abovesaid, within *twenty days* after the Offence committed.

And it is also Enacted, That this *Act* shall be *read* in every Parish-Church by the Minister thereof, upon the *Sunday after the Evening Prayer*, *twice in the Year*.

Anno

Anno decimo quarto & decimo quinto Caroli Secundi.

C A P. I.

*An Act for a perpetual Anniversary Thanksgiving on the
Nine and twentieth day of May in this Kingdom.*

FOrasmuch as Almighty God, the King of Kings, and sole disposer of all Earthly Crowns and Kingdoms, hath by his all-swaying providence and power, miraculously demonstrated in the view of all the world, his transcendent mercy, love, and goodness towards His most *Excellent Majesty Charles the Second*, by his especial Grace, of *England, Scotland, France, and Ireland*, King, Defender of the truly antient, Catholique and Apostolique Faith; And all his Majesties loyal Subjects of this his Kingdom of *Ireland*, by his Majesties late most wonderful, glorious, peaceable and joyful Restauration to the actual possession and exercise of his undoubted Hereditary Sovereign and Regal Authority over us, after sundry Years forced extermination into Foreign parts, by the most trayterous Conspiracies, and armed power of Usurping Tyrants, and execrable perfidious Traytors; And that without the least opposition or effusion of Blood through the unanimous.

mous, cordial, loyal Votes, and passionate desires of us, and other His Majesties Subjects: Which unexpressible blessing, by Gods own most wonderful dispensation, was compleated on the Nine and twentieth day of *May*, One thousand six hundred and sixty, being the most memorable Birthday not only of His Majesty as a Man, and a Prince, but likewise as an Actual King; And to this and other His Majesties Kingdoms, in a manner new born, and raised from the dead, on this most joyful day.

In consideration whereof, this being the day which the Lord himself hath made, and crowned with so many publick blessings, and signal deliverances, both of His Majesty and His People, from all their late most deplorable confusions, divisions, wars, devastations and oppressions; To the end that it may be kept in perpetual remembrance in all Ages to come, and that all His Majesties Subjects of this Realm, and their posterities after them, may Annually celebrate the perpetual memory thereof, by sacrificing their unfeigned, hearty, publick thanks thereon to Almighty God, with one heart and voice, in a most devout and Christian manner, for all these publick benefits and mercies receiv'd and conferr'd on them upon this most memorable day.

Be it therefore Enacted by the Kings most Excellent Majesty, by and with the assent of the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, and by the authority of the same, That all & singular Ministers, of Gods Word and Sacraments, in every Church, Chappel, and other usual place of Divine Service and publick Prayers, which now are, or hereafter shall be within this Your Majesties Realm of *Ireland*, and their Successors, shall in all succeeding ages to come, annually celebrate the Nine and twentieth day of *May*, rendring their hearty publick praises and thanksgivings unto Almighty God, for all the aforementioned extraordinary mercies; blessings, and deliverances received, and mighty acts done thereon, as aforesaid, and declare the same to all the people there assembled; That the Generations yet to come may for ever praise the Lord for the same, whose Name is most Excellent, and his Glory above the Heavens. And that all persons do on that day forbear all bodily labour, and the exercise of their Trades.

And be it further Enacted, That all and every person and persons inhabiting within this Kingdom of *Ireland*, shall upon the Nine and twentieth day of *May* annually, resort with diligence and devotion to some Parish-Church, Chappel, or

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publick place allowed by authority, where such thanksgivings and praises to Gods most Divine Majesty shall be rendred, and there orderly and devoutly abide during the said publick thanksgivings, prayers, preachings, singing of psalms, and celebration of Divine Service there to be used and ministred.

And to the end that all persons may be put in mind of their duty therein, and be the better prepared to discharge the same with that piety and devotion which becomes them; Be it further Enacted, that every Minister, Parson, and Curate, shall give notice to his Parishioners publickly in the Church at Morning Prayer the Lords Day next before every such Twenty ninth day of May, for the due observation of the said day, and shall then likewise publickly and distinctly read this present Act to the People.

Anno decimo quarto & decimo quinto Caroli Secundi.

C A P. XXIII.

An Act for Keeping and Celebrating the Three and twentieth day of October, as an Anniversary Thanksgiving in this Kingdom.

W Hereas many Malignant and Rebellious Papists and Jesuits, Fryars, Seminary Priests, and other Superstitious Orders of the Popish pretended Clergy, most disloyally, treacherously and wickedly conspired to surprize His Majesties Castle of *Dublin*, His Majesties principal Fort of this Kingdom of *Ireland*, the City of *Dublin*, and all other Cities and Fortifications of this Realm; and that all the Protestants and English throughout the whole Kingdom, that would not joyn with them, should be cut off, and finally by a general Rebellion, to deprive our late Sovereign Lord, of ever blessed memory, King *Charles* the First, of this his Ancient and Rightful Crown and Sovereignty of this Kingdom, and to possess themselves thereof. All which was by the said Conspirators plotted, and intended to be acted on the three and twentieth day of *October*, in the year of our Lord God, One thousand six hundred forty and one; a Conspiracy so generally

Inhumane, Barbarous, and Cruel, as the like was never before heard of in any Age or Kingdom; and if it had taken effect in that fulness which was intended by the Conspirators, it had occasion'd the utter ruine of this whole Kingdom, and the Government thereof. And however it pleased Almighty God in his unsearchable Wisdom and Justice, as a just punishment, and deserved correction to his people for their sins, and the sins of this Kingdom, to permit then and afterwards the effecting of a great part of that destruction complotted by those wicked Conspirators, whereby many thousand Brittish and Protestants have been massacred, many thousands of others of them have been afflicted and tormented with the most exquisit torments that malice could suggest; and all mens Estates, as well those whom they barbarously murthered, as all other good Subjects were wasted, ruined and destroyed; yet as his Divine Majesty hath in all Ages shewn his power and mercy in the miraculous and gracious deliverance of his Church, and in the protection of Religious Kings and States, so even in the midst of his Justice he was graciously pleased to extend mercy to his Majesty, and to this his Kingdom, and good Subjects therein, not only in merciful discovering to the then Lords Justices, by one *Owen O-Connelly*, a meer Irish man, but trained up in the Protestant Religion;

ligion; who out of a sense of his duty and loyalty to his Majesty, and for the preservation of his good people; and as an effect of that Religion he was trained up in, revealed that hideous and bloody Treason, not many hours before the appointed time for the execution thereof; but also in preserving the said Castle and City of *Dublin*, and some other Cities, Towns and Castles in the Kingdom from the bloody hands of the Barbarous Conspirators, as also in thereby rendring deliverance of the lives of the said Lords Justices and Council, and of all the British and Protestants in *Dublin*, and in the said other Cities, Towns and Castles preserved, and of sundry other Brittish and Protestants fallen into the hands of those Rebellious Conspirators, and likewise in sending us Succours out of *England* hither, by the piety, care and wisdom of our late Sovereign Lord King *Charles* the First; whereby, with Gods blessing, the good Subjects of this Kingdom have hitherto continued safe under his mighty protection, notwithstanding the un-exampled rage and implacable malice of those merciless Rebels. Wherefore as we do most humbly and justly acknowledge Gods Justice in our deserved punishments in those calamities, which from the counsels and actions of those Conspirators, and their Adherents, have fallen upon us in this Kingdom in general, so we do in like manner

ner acknowledge, that even in exercising of that his Justice, he remembered Mercy also, and magnified his Mercies to us in those great blessings, which we humbly confess to have proceeded meerly from his infinite goodness and mercy; and therefore to his most holy Name, we do ascribe all honour, glory, and praise. And to the end this unfeigned Thankfulness may never be forgotten, but may be had in a perpetual remembrance, that all Ages to come may yield praises to his Divine Majesty for the same, and have in memory that joyful day of Deliverance. Be it therefore Enacted by the King's most Excellent Majesty, with the Assent of the Lords Spiritual and Temporal, and Commons in this present Parliament Assembled, and by Authority of the same, that the Three and twentieth day of *October* shall be kept and celebrated as an Anniversary Holy-day in this Kingdom for ever; and that all persons do at that day forbear all bodily labour, and the exercise of their Trades; and that all and singular Ministers in every Cathedral and Parish-Church, or other usual place for Common-Prayer within this Realm of *Ireland*, shall always upon the Three and twentieth day of *October* say Morning-Prayer, and give Thanks to Almighty God for that most happy and miraculous deliverance and preservation, far above the expectation of those wretched Conspirators.

tors. And that all and every person and persons, inhabiting within this Realm of *Ireland* shall yearly upon the Three and twentieth day of *October*, diligently and faithfully resort to the Parish Church or Chappel accustomed, or to some usual Church or Chappel where the said Morning Prayer, Preaching, or other Service of God shall be used, and then and there abide orderly and soberly during the time of the said Prayers, Preaching, or other Service of God, there to be used & ministered. And because all and every person may be put in mind of his duty, and be then the better prepared to the said Holy Service; Be it Enacted by the Authority aforesaid, that every Minister shall give warning to his Parishioners publickly in the Church at Morning-Prayer the Lords day next before every such Three and twentieth day of *October*, for the due observation of the said day, and that after Morning-Prayer or preaching upon every such Three and twentieth day of *October* they read publickly, distinctly, and plainly, this present Act.

F I N I S.